162, 166, 101, 619, 643, 622, 361, 438

/For information on the settled tribes of the Aden Protectorate and the Hadhramaut in 1920, the territory occupied, the paramount rulers and tribal chefs, brief history, their settlements, means of livelihood, etc., see 30: Great Britain, MJ1 Saudi Arabia, category 116, pp. 509-546./

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

619 but when the strong hand is weakened or withdrawn, then merry hell is let loose, and every tribe is at its neighbour's throat. Such a period is what every tribe and every individual Badawin long to see. It means raiding and fun for everyone and wealth for him who is bold and strong. Not much killing or loss of life follows from this state of anarchy, but camels change hands frequently, and there is loot for all and exchange of worldly possessions. Since women are always safe under such conditions (see Chapter VII) the Badawin considers this state of affairs as nearly ideal as possible, and is for ever talking about the good times when anarchy prevailed. This is his idea of heaven on earth, this is what he perpetually longs for. Is it not his birthright that "every man's hand shall be against him, and his hand be against every man"?

443 If tribes and confederations are at peace with each other, the
● 488 individuals and families move about at will in each other's territories,
367 as they go and come to and from the various towns that supply their wants. This movement to market towns is known as *muzdhilah* and exists all over Arabia. Each tribe has its special or favourite towns which it goes up to for its necessities, and it looks forward with joy to such visits. For instance, from time immemorial the Mutair, Harb, Shammar, 'Awazim and Northern 'Ajman have done their *muzdhilah* to Kuwait, while the Dhafir have visited Zubair, Nasriyah and Samawa on the Euphrates.

The system enables the town authorities to exercise a beneficial control over the Badawin who market with them, as any misbehaviour at once results in the tribe's being forbidden to enter the town—a
[443] very great hardship to the desert shopper. Despotic rulers like Ibn Sa'ud naturally do not like the *muzdhilah* system at all, especially when it affects their border tribes, for these would like to spend their moneys outside the state, and are always liable to be got at by the powers that be, in neighbouring countries. One of the chief reasons for Ibn Sa'ud's ten-year blockade of Kuwait was his determination to try and prevent his subjects doing *muzdhilah* with that town. The Ruler of the latter place naturally tried to encourage such *muzdhilah*, for if it were forcibly stopped, his people must have recourse to smuggling to get their goods out to the tribes.

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Muntafiq

Greyhound Types

Chap. XXIX

It is a curious fact that well-trained *salúqis* will rarely lose a gazelle when once it is sighted. They gallop after it for miles until their quarry, either from terror or exhaustion, collapses and lies down. The rest is then easy, for the hounds seize and hold it till the hunter comes up on his speeding camel, dismounts and cuts its throat. On most occasions, however, the gazelle gives his pursuers a run for their money before it is caught and killed. This cannot be said of the unsportsmanlike hunting down of gazelle with motor cars, so unfortunately practised in some parts of Arabia to-day. Here the unfortunate gazelle is pursued at great speed for a mile or so, and when the car containing the hunters catches up its terrified and exhausted victim, the latter is dropped in its tracks by a charge of buck or No. 1 shot, fired at point-blank range. I am glad to say this cruel form of sport, though it became common in Kuwait with the advent of the motor car, was frowned on by the present enlightened ruler, and so ceased to be popular as far back as 1934. In Iraq there is supposed to be a law forbidding the hunting of gazelle in motor cars, but I understand that both there and in Sa'udi Arabia this form of sport is still carried on.

To return to the *salúqi*. The Arabian *salúqi* proper must not be confused with his cousin, the Persian greyhound, though whether in origin he is a descendant of that animal I cannot say.

The Arabian species are two: (*a*) the entirely smooth-haired animal (commonly found among the Mutair tribe), with ears and tail like those of his English cousin, and (*b*) the smooth-haired animal with long silky hair on ears as well as on tail (common among the 'Awazim tribe).

The two types are entirely different, the predominating colours of the former being fawn, reddy brown or black, usually with black muzzles, and the latter with ruddy brown muzzles merging into the black head.

The common colours found in (*b*) type are white, French grey and pale fawn, the ears and tail being always of a lighter colour than the body. Occasionally a mottled grey and white animal is met with, but these most probably come down from the Muntafiq country on the lower Euphrates and are not true to type.

The Badawin *salúqi* tends to be small: he is definitely a good deal

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Breeding Greyhounds

From my own observations, during sixteen years' close intercourse 231
with the Badawin, I should say that the 'Awazim tribe were the best 438
breeders and trainers of *salúqis* in Eastern Arabia, and after them I should place the 'Ajman tribe, their cousins the Murra, and then the Mutair, in this order

Unlike other dogs, the *salúqi* is not considered *najis* (pronounced 231
najis) or unclean, and dog or bitch is allowed to enter the tent at all times and lie about on rugs and mats. They are not much handled, however, except by the women and children, although the Shaikh of Kuwait has assured me that those professing the Maliki views, have not the slightest objection to touching them.

In summer, when a bitch is about to have puppies, the women or servants of the tent dig a slanting pit in the sand three to four feet deep just outside the women's portion of the tent, and cover it over with sticks and brushwood, laying a layer of earth over the top. An entrance to the inclined way is left for the prospective mother to get down into the cool refuge which has been made for her, where she can have her young in peace and comfort.

Most prominent Badawin shaikhs endeavour to keep well-bred *salúqis*, just as they keep hawks and stud mares of special breed. It gives them prestige and a good name among their fellow shaikhs.

Among Arabs, one of the best-known *salúqi* breeders and fanciers in Arabia was the late H.H. Shaikh Sir Hamad bin 'Isa al Khalifah, K.C.I.E., C.S.I., Ruler of Bahrain. Shaikh Hamad's *salúqis* were, however, of a larger and more massive type than those ordinarily found among the tribes of the interior. This may possibly be due to the fact that they did little or no hunting, were fed well and fat rather than muscular. His stud was nevertheless a fine one, and it was the ambition of many Arabian *salúqi* fanciers to possess one of Shaikh Hamad's greyhounds for breeding purposes. The kind of dog bred by Shaikh Hamad was of the (*b*) type mentioned on p. 375, that is to say the animals were smooth-haired, except for the ears and tail, which had long silky hair on them.

Personally I am inclined to believe that Shaikh Hamad's *salúqis* have Persian greyhound blood in them, or possibly were originally imported from the Persian shore of the Gulf.

I have certainly never seen such big animals as his on the Arabian

13: Thesiger T-3 (ca. 1949) 1950 MJ1 Saudi Arabia
Bedouin MJ4

in ever-increasing numbers from as far away as Najran and Dhufar. They go there at present with the intention of collecting enough money to buy a camel or two, so that they can build up a new herd, or perhaps marry, when they return to their homelands, but I think that every year an increasing number will settle down more or less permanently round the oilfields.

In the desert the Badu need very little to keep themselves alive. Their herds provide them with milk, butter, and occasionally with meat, but they have certain requirements which they cannot supply for themselves. They need cloth and cooking pots, knives, ammunition, an occasional load of dates or grain, and such simple luxuries as a handful of coffee or a little tobacco. To get these things they visit the villages or towns and sell a goat, a little butter, water skins, rugs, and ropes. Life in the desert ceases, however, to be physically possible if the few but entirely essential commodities that the desert Arab has hitherto been able to buy in exchange for the products of the desert become too expensive for him to afford, but the rise in the standard of living along the Persian Gulf is bound to send up the price of food and clothing, and the slightest rise is now fatal to the desert economy. For the Badu have already lost several important resources. In the past, desert transport was in their hands, but now lorries have largely replaced camels. There was also a constant demand in the towns and villages for good riding camels, which were hired by the nomads, and sheikhs would pay big prices for the best breeds. Now most of the villagers and townsmen drive about in cars. Two years ago, when I and my companions rode from Sulayil to Laila along the motor road, the villagers asked us why we did not go in cars "like the Muslamin." A Badu often loses all or nearly all his animals from disease, but where the tribes are still unadministered he can borrow a mount and join a raiding party and perhaps repair his fortunes. In unadministered areas they can also levy a certain amount of blackmail off the villagers, and the village sheikhs are prepared to keep on good terms with the tribes by giving them presents and much hospitality. Badu, however, meet with little sympathy from modern and progressive Arab administrators, who regard them as representing an outlook and way of life which they are anxious to abolish.

The Badu love money; even to handle it seems to give them a thrill, and I have often thought that when they are talking in their sleep they must be counting piles of dollars. Yet I have never had a single dollar stolen on my journeys, though my money has always been carried in unsealed bags distributed at random among the saddle-bags of my companions. The Badu are always obsessed with tales of buried treasure. There is *khakab* (gold) to be found here and *khakab* to be found there, under sand dunes, rocks, or even in the middle of quicksands. So naturally the oilfields draw them like a magnet from all over Arabia, and, once there, they find that they can get money for sitting in the shade and guarding something, or for doing work which is certainly easier than watering thirsty camels on a nearly dry well in the middle of summer. There is plenty of good food, abundant sweet water, and long hours for sleep. They have seldom had these things before, and now they are being

ZI:Ashkenazi E-i (no date) 1948 MJ1 Saudi Arabia
Bedouin MJ4

from the kin of the Ka'ba's. Sa'lān was the son of worthy parents. Although he had no property of his own, he had charge of the camel herdsmen of the al-Mur'īs kin in the capacity of a fellāwi, free born servant. The herds grazed in the environs of a certain settlement in Nagd. The Ka'ba's once stole flocks of sheep and goats from the settlers and drove their camels into their fields. The settlers rushed out, captured the herds of camels, and hid them in the enclosed palm gardens. The Rwala surrounded the settlement, but they could not break down the defence, and the settlers threatened that the captured camels would die of hunger if the Rwala did not abandon the blockade. Accordingly the head chief of the Rwala made an offer of peace to the elder of the settlers. The elder declared that he would not negotiate except with his acquaintance Sa'lān and that he would not give up the camels except to him. The representatives of the Fuqe and Rbēlāt pleaded with the chief to give Sa'lān the seal ring, and this was done. Sa'lān went to the elder and came to terms with him. The settlers returned the captured camels. All praised Sa'lān and said that he was a gentleman. Sa'lān remained in the settlement and did not return the ring to the head chief. The settlers, the Fuqe, and the Rbēlāt supported him, and after four years he overthrew the head chief and himself guided the destinies of all the Rwala. A struggle for priority ensued between the head chief Eben Sa'lān with his Rwala and chief al-Smeyś of the Kwalbe. The latter belonged to the Kahetan division of the 'Anazah. Originally they camped in Nagd. Under their chief al-Smeyś they advanced to the territory of the Rwala and encamped to the east of al-Gowf.[30] They wished to act and rule in complete independence, but the Rwala declared that they must acknowledge the Rwala supremacy or else withdraw. Thereupon the Kwalbe joined with the Sammār and Zefīr[31] and undertook a great raid upon the tribes obeying Eben Sa'lān. They were led by the seven sons of al-Smeyś. The Kwalbe and Sammār wished to avenge their great

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30 *al-Gowf*: sunk, northern Nagd; Arabic *F* or *G* – *Gowf al-'Amir*. *Gowf al-'Amir*, the northern Dibrat *al-Gowfāt*, a great sunk and suburbs in the south of the Syrian Desert and on the border of the Hafūd. *Gowf* signifies a hollow or low ground. The Sands of *Gowf* are greatly esteemed in all northwestern Arabia and in the lands beyond the Jordan for their skill in camel- and saddle-working (saffron trappers and panels). There is a salt traffic from the neighborhood of *Gowf* to the Hawrān, whither there come every year many poor Gowfān to labor for the Druses. Cf. Huguet, *The Penetration of Arabia: Gowf* (North), pp. 18, 36, 116, 137 ff., 162 ff., 170, 173, 247, 250 ff., 254, 266 ff.; *Gowf* (South), pp. 31, 36, 198, 200, 201, 210, 214. On the occupation of *Gowf* by Eben Sa'lād and the abandonment of the oasis by the ar-Rwala consult *Les tribus nomades et semi-nomades*, etc., p. 19. *Gowf* is mentioned by T. E. Lawrence in the First World War as Nuri Eben Sa'lān's capital (*Revolt in the Desert*, p. 59).

31 On the tribe of *Az-Zefīr* consult Alois Musil, *The Middle Euphrates*, p. 24; *idem*, *Northern Nagd*, p. 169; Glubb, *The Bedouins of Northern Iraq*, p. 13.